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The Ancient English Holy Week Ceremonial. By Henry John Feasey. (London: Thomas Baker, 1897; pp. 247.) In the English church prior to the Reformation, Palm Sunday was celebrated with processions, in which palm branches, or substitutes for them, were carried about in memory of Christ's entry into Jerusalem. Other ceremonies accompanied this. The stories of the Passion were sung on four of the days of Holy Week, probably a remnant of the mystery play. The *Tenebræ* was sung Wednesday, Thursday, and Friday evenings, originally at midnight. Certain psalms were sung, while the lights were gradually put out except one, which was hid away and then restored amid noisy demonstrations.

On Thursday penitents under Lenten discipline were restored, the chrism was consecrated, the altars were stripped and washed, and the feet of the poor were ceremonially washed.

On Good Friday, after none, came the Creeping to the Cross, in which the cross was revered with genuflections and kissings. This was followed by a Burial of the Cross (the consecrated host being also buried from the thirteenth century) in what was called the Easter sepulcher, whence it was joyfully taken on Easter morning.

On Easter eve the great paschal candle was blessed, the new fire with which it was lighted having been previously blessed. This paschal candle was often of vast size, and so elevated as to tower toward the roof. It was kept burning at all services in Easter week, and on Sundays and great days until Ascension Day. After the blessing of the candle, the baptismal font was blessed in anticipation of the Easter Baptisms.

These ceremonies and related matters are described in this work, with many interesting details. Abundant evidence is given for each assertion, and the writer has produced a most scholarly work, one which will delight all ecclesiologists and antiquarians. It is free from polemical matter.—FRANCIS J. HALL.

La religion et la culture moderne. Conférence faite au Congrès des sciences religieuses de Stockholm le 2 Septembre 1897. Par Auguste Sabatier, professeur de l'université de Paris, doyen de la faculté de théologie protestante. (Paris: Librairie Fischbacher, 1897; pp. 43; fr. 1.) The address considers the problem under these main heads: (1) The central principle of modern culture, which is autonomy or self-government. (2) The relation of modern culture to Catholicism, whose central principle is heteronomy, or dependence upon an

external authority. Between this principle and that of modern culture the conflict seems irreconcilable. (3) The relation of modern culture to Protestantism. The evolution of Protestant religious thought having been toward the authority of the individual conscience, its relation to culture is that of *infiltration*, of possible complete interpenetration. (4) The problem now lies, not in the outer world of institutions and formal dogma, but in each man's consciousness. Its solution consists in adjusting the diverse claims of our interests, in satisfying equally our mystical faculties, which call for belief, and our theoretical or rational faculties, which call for knowledge.

The address is a satisfying and solving statement of the present state of the problem, and of the appropriate attitude toward it of religious and philosophical thought. It is enriched by reflections of recent thinking in many directions, and made practical by a many-sided and enthusiastic application of the results to science, life, and art.—W. D. MACCLINTOCK.

Thomas von Aquino's Stellung zum Wirtschaftsleben seiner Zeit. Untersucht von Max Maurenbrecher, Dr. phil. I. Heft. (Leipzig: Verlag von J. J. Weber, 1898; pp. 112; M. 3.) The social writings of Aquinas are invested with great interest because they are so strongly recommended to the Roman Catholic priests of our day by papal authority. The present pamphlet is part of a doctor's dissertation. The sources are critically examined, and a sketch of the political and economic doctrines of Thomas Aquinas relating to cities, labor, and property is presented.—*The Twentieth Century City.* By Josiah Strong. (New York: The Baker & Taylor Co., 1898; pp. 181; \$0.50.) The author of *Our Country* and *The New Era* here discusses problems of urban life as they affect the church. He draws a rather dark picture of "materialism" as indicated by progress in the use of machinery. The familiar tendency to congestion of population is illustrated. The menace of materialism in urban and national life is discussed. This statement of the moral and religious peril is followed by a suggestion of remedies: the cultivation of a social spirit in and by means of the church; the circulation of ethical and social tracts by young people's societies; censorship of councils and legislatures by Christian men of special training; and concentration of enlightened public sentiment on evils. While an adequate and comprehensive treatment is impossible in so small a treatise, the suggestions made deserve the attention of all Christian leaders of thought and conduct.—*Socialism and the Social*